

SHAKER AND SHAKERESS

MONTHLY.

PUBLISHED BY THE UNITED SOCIETY.

F. W. EVANS,
EDITOR.

Mt. Lebanon Col. Co. N. Y. July 1875.

SIXTY CENTS
PER ANNUM.

TOOLS—TEMPORAL AND SPIRITUAL.

MAN has been defined as a *tool-making* animal. Certain it is, that no other animal fabricates so great a variety of tools, as does the head of the animal creation—Man.

If this be granted, may it not be that the progress of our race, from the Nomad, or Savage state, toward the highest form of civilization, is indicated by the *tools*, including machinery, and by the inventive ingenuity displayed in their construction?

The degree of progress, as thus indicated, made by an individual, will be nowhere more clearly expressed—better, or more sharply defined—than in a Shaker Family.

The Brother, who comprehends and appreciates the full value of a tool, will prove his comprehension and appreciation by the care exhibited in the use of it, and by the disposal made of it when not in use.

Property is largely the result of the invention, construction and care of tools. Rich and poor are terms that simply express the acquired, or improved natural capacity for making and employing tools, in accomplishing the purposes of life.

Individuals, coming from the outside world, into a Shaker organization, soon manifest their status, as regards being self supporting, or dependent upon the labor and care of others, by their relation to tools.

The selection of a light tool for heavy work, by which it is soon broken, or spoiled; or of a heavy tool for a light job, in which the strength is exhausted before the work is accomplished, determines their inefficiency.

Again, is the tool set in a proper place and position, when not in hand? When done with, is it cleaned and cared for according to its value and importance?

These are vital considerations, affecting the character of the brother who has the tool in possession,—temporary, or permanent. Often, light implements, when out of hand, are thrown down to be lost, or broken by being driven over.

Sometimes, tools are wrongfully employed to strike dumb animals, to the injury of the man, the tool and the animal. Such things ought not so to be.

A careful enumeration of each tool used in a given job, so that all may be replaced, in good order, when the work is done, is profitable in a property point of view, and commendable as a Christian practice.

Of Father Joseph, it is recorded, that he joined to each act and step, a *thought* of its use. If, in the day of judgment, an account be rendered of every idle word, will not preceding thought avert the idle words?

To us, *now* is the day of judgment. Let us not despise it, by inattention to small things.

What is *Spiritualism* but a science, instrument, or TOOL to be used in the great work of human redemption? It originated among Believers, did its work for seven years, went into the world, with a promise of its return to Zion—was operative, both here and there, through earthly mediums—natural seers and seeresses.

Is not the return, thus prophesied of, at hand? And will not the next step, of demonstration, be in the form of *materialization*? These are the questions to be answered—the problems to be solved.

Man comes into being, like the beasts that perish—helpless, dependent and ignorant. The Spiritual faculty exists in him, as a germ, to be unfolded in the future.

In Catholicism, was the perversion of the Spiritualism of the Primitive Church. Protestantism was a protest against Spiritualism, *per se*, because of such perversion. It compounded, into one system, the incongruous elements of great faith in *past* revelations of God, with infidel denial of all *present* revelation—of the existence of a living, pulsating Spirit World, with whose inhabitants the good and the bad could hold intelligent intercourse.

Protestantism is abnormally materialistic—earthy—was and is “the second beast that came up out of the earth with power like a Lamb, and like a Lion—of opposite characteristics—believes in no Prophet, until it has killed him. Then it worships him—even as it incorporates animals into its own body, after it has taken their lives. It will give Christian burial to those whom it has slain in heathen warfare—will deal kindly—tenderly—with the men it has wounded and maimed, with infernal instruments—tools—in unchristian battles.

In this Babylon, one of the two sexes esteems the other as created for *their* own use, as part of the animal creation. Yet, that sex brings the other into being and nurses them into masters, who make the Laws and execute them.

Protestantism apportions the earth to the few, and feeds the non-producers—aristocrats, soldiers, criminals and paupers—out of the charity that should have equally divided the land, the product whereof it now *unequally* divides. Is there not incongruity in this system, that materialization will remedy?

“THOU SHALT NOT KILL.”

OUR Gospel Messenger—The Shaker and Shakeress—like the tree of life, yielding its twelve manners of fruits—Christian Virtues,—twelve times each year, is before me. And what a feast it affords!—experiences, declarations of living faith, and progressive ideas, drawn from Christ, the living fountain, in

whom are hid all the treasures of wisdom and knowledge.

The two-edged sword of the Spirit, severing, from the soul, the sins and elements of the world, with the habits incorporated into our life system, by long usages, is ably wielded. And as its keen edge is felt, separating us from our self-loves, who wonders we cringe, feel pain and cry out to the Prophets, “Speak unto us smooth things”—when likely to lose a darling idol, whether of food, or some long cherished theologic idea?

I well remember that Elder Frederick once told a Boston audience—“We Shakers are learning to become good and true Christians.” This is true.

Were the revelations of God, through Mother Ann, a *finality*, any more than the mission of Jesus was God's Last Will and Testament?

There can never be a departure, with *impunity*, from the foundational principles of the Church established by Mother Ann and those who helped to plant the Gospel in this land—*Virgin life, community of interest and separation from the world*. To prepare our bodies, as fit tabernacles for the temple of the Holy Spirit, in which God may be worshipped in the beauty of holiness, there is yet much to learn.

Many evils, already abandoned, show the progress made. Prominent among them, are Cider and Pork—Tobacco, almost obsolete—Use of drugs greatly diminished—many believing they can die happier without *doctors*, if not quite as quick. Lingerings are many habits, yet to be abandoned. Slaughtering animals for food!—Is it not a *barbarism*, unbecoming our profession, which Believers will abandon?

Did not the Prophet allude to the Church of Christ in the second Manifestation—the “New Heavens”—when he said, “They shall not hurt nor destroy in all my holy mountain”—“He that killeth an Ox is as he that slayeth a man”—“Violence shall no more be heard in thy land—wasting and destruction within thy borders”—“Thy walls shall be salvation and thy gates praise!”

Some, from inherited disease, may not be prepared to abstain, wholly, from animal food. As many as *are* able to abstain—LET them.

Has not the time arrived when the Virgin Songs of Zion should keep their hands from pollution of blood guiltiness? Are we, in building New Heavens, to retain *slaughter-houses* and executioners?

Every Society and Family employing hirelings, more or less,—until we are sufficiently progressed to leave the use of animal food entirely—Let the slaughtering be done entirely by the hirelings, who still live in the

generative order. And let the Sons of Zion, who have confessed their sins and are living the pure Angelic life, be exempt from imbuing their hands in blood—violently taking the life of any animal. Are they not called to become a holy Prophetic Priesthood—to be daily rising in the resurrection—keeping themselves unspotted from every pollution of the world, its habits and fashions—keeping their hands clean and their hearts pure—progressing on from perfection to perfection—possessing their souls in innocence—becoming deeply spiritual and so filled with the Holy Ghost that their very countenances shall be radiant with the Glory of God, realizing the call of God, to plant vineyards and eat the fruit thereof?

Then shall Peace be as a river, and Righteousness as a flowing stream—and nations will come up to Zion, to behold her Glory, and the Lord will rejoice in the increasing purity of his People.

Otis Sawyer, West Gloucester, Maine.

A MAN WHO NEVER TASTED MEAT.

ONE half-mile south of Holmesdorf, Pa., lives an old farmer by the name of Abraham Blatt, who is about sixty years of age, is healthy, robust and as strong as a horse, who has never in his lifetime tasted the least bit of meat of any kind. He says he never tasted beef, pork, mutton, or veal, no kind of poultry, no kind of fish, no kind of game, in fact nothing pertaining to meat. He has such an abhorrence of meat that when they kill a cow or hog on his premises, he generally leaves home and goes about other business. He is the father of a large family, all healthy children. Among the lot is also one boy, who, like his father, eats no meat of any kind. In reply to the questions put to the father how he could work so hard without eating any meat, he says he believes he is much healthier than if he ate meat. He uses very little butter.

The popular error that flesh meat creates more muscular strength than do grains, fruit, or vegetables, was equaled by the once popular belief, that to the farmers and hard working laborers, Alcoholic drink was a positive necessity.

We are apt to forget to reflect. The Horse after his kind. The Ox and Buffalo; the Camel and Dromedary; the Elephant and Mastodon, were and are Graminivorous. Do they lack muscle, as compared with the Carnivora?

Is the fact, that no animal living habitually upon other animals, will ever work, presumptive evidence that Man, who performs so much physical labor, does not belong to the Carnivora, and that he will progress beyond it?

STATE SCHOOL,
ASCOTT, VICTORIA, AUSTRALIA,
February, 1875.

DEAR FRIEND AND BROTHER,

Along with this I send you a few papers as a second article on Diet. Deal with it as you are directed by Spirit Monition. I have done as you desired, viz., I have written, and as you have predicted, the writing has done me good. It is away from me, and there my responsibility ceases, while yours begins. Understand me clearly, I have no desire to be seen in print, before I can better bear inspection by the spirit-eyes that are constantly upon me. I have much, oh how much! to regret having ever given occasion to spirit-eyes to witness in me. But I sincerely thank God that I have entered the valley of humiliation, and find something sweet even in the very bitterness of confession and repentance. My intercourse with the Spirit Sphere increases in power, in quantity and delight. The power

and influence that draws me thither grows visibly stronger every day, and the river grows wider that bears me on its bosom to the Ocean of Being. Last evening, in our family circle of three, viz., myself, wife and little daughter—among other friendly messages from on high, we had one from Ann Lee, inquiring after my health, as she had not time that night to visit me in person. I need scarce tell you how delighted I was, and still am. I have suffered pretty much through ill-health this season; but it seems as if any amount of ill-health almost would be welcome to me, that brought with it the expressed sympathy of Ann Lee. I am following instructions sent by Ann Lee in regard to medicine and diet, and find benefit therefrom; but my chief joy is, that it will not be very long now before I go to live beside my spirit guides and instructors; this is a joy so great to me as to leave little room for any other joy to possess me at the same time. Except it be that I too may become a blessed instrument for Good, in the service of my Father and Mother God. I send you regularly the *Harbinger of Light*. I trust that it reaches you safely—but there again I am wrong. When it leaves me, it is in the keeping of Him who keeps all things, and will therefore, of necessity, go on its proper mission. When last in Melbourne, I found one with whom I previously had corresponded, till he allowed the correspondence to drop. He was actively engaged in the promotion of a co-operative, or communistic scheme, called "Aurelia." My remarks and replies to his and other correspondence were not in harmony as they then thought with a more rational mode of procedure recommended. But here again disappointment has brought reconsideration, and this person, a widower, seeks for a higher basis on which to build. While pointing out to him the foundation-stone—Christ, I referred him also to you, as both able and willing to assist by counsel and advice. His name is William Yates, and from all I can learn, if he does not succeed in obtaining a communistic home in this colony soon, he is likely to visit you. He promised to follow my advice in writing to you. So you see, dear Brother, I have no thought of sparing you. We, that is, Catherine and myself, read with great satisfaction your messenger of love, the SHAKER AND SHAKER-ESS. Will you, dear Brother, remember Catherine and myself, in love to all the fraternity of Brothers and Sisters at Mount Lebanon? We shall meet you, by-and-by, at the holy Mount Zion above. As it is, we are often with you now, dark and dimly, it is true. Still we can make you out, and through the gloom of this night-side of Nature hear your friendly hail, "All's well"—"All's well." And so it is, dear friends all, it is really, truly, and everlastingly—"All's well."

For a brief time again, we bid you all Farewell.

John (and Catherine) Finlay.

A FEW THOUGHTS ON DIET.

In my last, I spoke of food being decomposed before it left the system. To this some may offer the objection that the decomposition effected by digestion differs widely from that effected by putrescence. While admitting this difference in its widest extent, it still remains a fact, that the law runs parallel in both cases, i. e., the decomposition effected by either process is most hateful to all our senses of observation in animal substance, next so in animalized substances; then in roots, vegetables, etc. The whole may be summed up thus: The lowest condition of human existence will be exhibited in

ATMOSPHERE.

In small, badly ventilated bed-rooms, especially over-crowded ones. Air, over-charged in drinking rooms, with fetid breath of gin, rum and beer drinkers; tobacco smokers and chewers, products of combustion, defective drainage, etc.

DRINKS.

Ardent spirits, alcoholic drinks, fermented liquors, stagnant water, and water defiled by

contact with decayed or decaying matter, through bad drainage, etc.

FOOD.

Blood, livers, hearts, flesh of swine, especially those fed on garbage, half putrescent and badly cooked animal food and roots.

UNNATURAL AND ACQUIRED HABITS.

Smoking or chewing tobacco, taking snuff, opium, narcotics, bitters, etc.

The highest possible condition on earth,

AN EXCLUSIVELY FRUIT DIET.

The rationale of this however, is: Do not attempt to stride over the Andes at one step. The path upward and onward is not only progressive, but constant and eternal. There is a "Hill of Difficulty" for every pilgrim to climb, and perhaps an equally good name for this "Hill" would be the hill of Self-Denial. He or she, that would live to God, must take up the cross daily. Never look back like Lot's wife, or the foolish Israelites, to the flesh-pots, the leeks and garlic of Egypt. Press onward, ever upward and forward. "Nearer my God to Thee," be all thy song, be all thy life's effort. And when at any time the weakness of the flesh may cause thee to stumble—though you should even get drunk and debauch your stomach—rise and shake the dirt from you, do not elect to roll down the hill again into the filth at the bottom from which you have, in part ascended with so much effort. Fools and sinners will laugh and scoff, they will invite you to descend lower again into their own depths; heed them not. Sing with the Apostle, "Rejoice not against me, O mine enemy, when I fall I shall arise again." Speed onward again and again. If you fall a thousand times, make one thousand and one efforts to go forward, and sure as fate you will succeed. Remember, your better life must be a daily progress, not a single act; and it is only by degrees that you can overcome self. Again, remember that all natures are not alike. In some persons the process of assimilation with new kinds of food, goes on more slowly than with others, and a mixture of that very kind of food you mean to abandon, may for a time be necessary for you. The mixture may of course be purified gradually, till in course of years, the old element be completely eliminated. You must be guided by conscience and due regard to possibilities combined. In all reform however, observe the golden rule of charity to your neighbor; never rejoice at, nor magnify his fall. Judge yourself with the utmost severity, but let charity be ever with you in judging your neighbor.

Lastly, whatever indulgences in old habits you may conscientiously require, not as a deliberate sacrifice to devils, but as a real mile stone of progress, to give you fresh strength as it were in all good faith and conscience to go forward—never on any single occasion let the eyes of young persons ever find you so engaged. With the young, example is all-powerful. Let them as much as possible be surrounded with an atmosphere of purity and kept free from all that is even suggestive of evil.

AUSTRALIA.

P. S. It may be well to remark, that it is quite possible the utmost power in humanity for reform and being manifestation, might require three generations in the effort to produce a true frugivorous race of beings.

SHAKER VILLAGE, MER. CO., N. H.,
February 15, 1875.

BELOVED ELDER FREDERICK:

I have written a few thoughts upon Ventilation, which I forward to you for perusal, and hope that as you read you will be kind enough to criticize, erase, add or diminish, as the case may require—or consign them to the waste-basket. I shall not feel slighted at any measures you may take to make all right. I have tried to handle the subject as candidly as I could, and leave out the sweeping remarks that would very naturally glide from my pen, when it is moved on by thoughts that burn with indignation, as they sometimes do when obliged to sing in a close atmosphere.

I have envied the Chameleon in the fable, where the writer states that "He saw him eat the air for food"—provided it was pure air—many times when thus engaged.

If there could be some simple means devised for ventilating our large assembly rooms, especially, I would sing praise to God for the means.

These long, inclement winters in Northern New England create such a scarcity in fuel, that it is considered wasteful, by the majority, to open windows and doors for the admission of air, and doing thus, expose some, in a crowded room, to much inconvenience from drafts, which induce colds, etc.

Our Meeting Room, as yet, has no means for ventilation, except by raising and lowering the window sashes, and, it being low posted, it is rarely that it is, or can be, well aired, while the audience is assembled, without great inconvenience to some one, or ones. Our Brethren, though in favor of good air (or the theory), are not yet able to decide on any particular method for ventilation, which will supersede lowering or raising the sash. We sisters have pleaded for our rights to breathe, more than any other rights, save the rights vouchsafed to the virgin life. And since having made the art of breathing a study in the "Vocal Drill," as taught by Dr. Gullmette, we are more keenly alive to the benefits arising from pure air. Could this theory be accepted throughout Believers, I believe there would be a greater revolution in the physical habits of many, than that which herbs, drugs, or quack medicines can induce.

Asking pardon for my long talk, I beg you to accept herewith a renewal of love from our beloved Elders, Brethren and Sisters.

Your Shaker Sister,
Azeneth C. Stickney.

WHAT better evidence than is contained in this *private* note, that ours is the *Everlasting Gospel*?

It was not until *Woman* became converted to the high and holy vocation of Christian Celibacy, that the Resurrection of mankind became an assured fact—a fulfilled prophecy.

Man may appoint, but *Woman* can disappoint. Man may beget—Woman alone can bring forth. The stars of heaven fell continually to the earth, throughout the long night of Anti-Christ. They ceased in Israel until I arose, until that I, Deborah arose, a Mother in Israel.

Now that the Sisterhood begin to add to their Spiritual faith the virtues of physiological truths, we look, without a doubt, for the Gospel to *increase*. To cleanliness in the house, not easily exceeded, will now be added a purity of atmosphere in those houses, like the purity of life in the Sisterhood, which is Angelic.

EDITOR.

DR. MILLER'S CONVERSION.

DEAR FATHER EVANS:

For several years I have been an opponent of Spiritualism. I believed it was all the work of deceivers and frauds. I had seen so much deception amongst those who called themselves mediums, and so many who had been made converts by these frauds, that I had come to the conclusion that all so-called mediums were deceivers. I had, on several occasions, been selected by public audiences to act on committees to test the manifestations of mediums, and had, on almost every occasion, found in these mediums such evidences of fraud, that I had lost faith in the whole of them.

I had examined several mediums in private, and among them the Hough boy at Apollo Hall before 2,000 people, and at Tammany Hall I was chosen to test Warren. All the parties mentioned positively refused to submit to the tests I thought necessary to convince me that their manifestations were not tricks. I still think the mediums referred to, many times, practiced deceptions on their audiences. In December last I went to Chittenden, Vermont, to see the Eddy brothers, and I expected to find the biggest kind of a fraud there. When I left home I expected to be gone three or four

days, and to be able to come back and show just how they managed to deceive those who go to see them; but, to my surprise, when I had been there that time, I found I did not know any thing about how it was done.

The result of my visit was, I staid fifteen days and came away thoroughly convinced that however much deception and trickery there might be amongst other mediums, there was something genuine at the Eddys. I staid there long enough to examine every thing about the séance room, as well as every part of the premises, and I am now fully satisfied that spirits do materialize, and large numbers of them too, and they appear in substantial form, can be seen and felt, and heard to speak, and they are recognized by their friends, and often take them by the hands and kiss them and give the most positive assurances of their identity.

During the fifteen days I was there, I saw as many as twelve different spirits a night come out and show themselves. There were representatives of several different nations, amongst them were Egyptians, Italians, Hungarians, Indians, Americans, Europeans and Asiatics. Some of those who were present saw and recognized their own friends, and conversed with them about matters with which none but they and their friends were familiar. Mrs. Eddy, the mother of the Eddy brothers, came out several times, and one night she spoke for half an hour nearly, and some of the time she spoke so loud she could be heard more than twenty yards distant. Honto, an Indian girl, came out several times, and on different occasions she danced, played on musical instruments, materialized shawls and other articles, smoked a pipe, shook hands with different persons, kissed them, sat in their laps, and did many other things. No one could have made me believe that what I saw there was the work of spirits materialized, if I had not seen them with my own eyes, and felt them with my own hands, for I was a regular doubting Thomas. I could not believe except I could test them with all my own senses. This I had a chance to do at Chittenden, Vt.

What, then, are the proofs of spirit manifestations that I saw there? Let me sum them up in a few words. The medium goes into a closet twenty-seven inches wide and seven feet long, that is lathed and plastered on the sides and on the ceiling, with only one small window, and that is covered with a piece of netting, so sealed, that no one could disturb it without its being known, and a door for the medium to enter. The floor and every part is examined and is found in such a condition that no one could get into it except through the door. The closet is examined before the medium goes into it, the medium is examined before he goes in, and we know he has nothing about him but his ordinary clothes on. The séance room is made about as dark as it would be with an ordinary fire in a grate. Within a few minutes after the medium goes in, out comes form after form till as many as thirty-five have come out in one evening. They laugh, dance, sing, jump about, play on musical instruments, materialize shawls and various articles, recognize their friends, talk with them, give them advice, etc., etc. These spirit forms appear and disappear while you are looking at them, as Jesus is said to disappear after the resurrection while talking with the disciples. Hands, arms and faces appear and vanish instantly; the names of your own friends are written on cards by these hands, amongst those to whom you have never mentioned the name of one of your friends, either living or dead; musical instruments are moved about the room, passing over your head, all the time discoursing sweet music; tables, chairs and other articles are moved about the room by invisible hands; iron rings are put on the arm of the medium and on that of other persons in the room; scores of voices are heard at one time; six or eight musical instruments are played in concert. All of these things are taking place while the mediums are tied securely, and where there is no chance for confederates to assist in the performance.

People tell me I am deceived by these mediums, and that all these things are done by trickery. I used to think so once, but when I had a chance to investigate for myself I was

obliged to admit that deception was impossible under the circumstances. I, however, do not expect others to believe what I say about it, any more than I believed what others said when I was told about it. All I can say is, others must go and see for themselves as I did. The bible is full of instances where spirits appeared and talked to those with whom they had missions to perform. I am disposed to think that the spirits that appeared in bible times were of a higher grade than those that appear to modern mediums. I judge the spirits, that are materializing now, are of the lower class; and after a time a higher type will appear, and then we shall get communications that will be of more importance to the human family than any we have up to this time. When we get the highest type of spirit communications we shall develop the highest condition of society, and then Shakerism will be much better known and appreciated than it is at the present time. If there are great truths in Christianity, then there are great truths in Shakerism. I believe the Shakers are putting in practice many of the truths that were taught by the early Christians. The community of property, as inculcated by the disciples of Christ, is certainly carried out in practice by the Shakers. The subjugation of the animal, or of the body, to the spirit or mind, was a doctrine of Christians, and I believe it is also of the Shakers.

In my view of things, full three-quarters of the human family ought to be compelled to live celibate lives; for they are not fit to beget children, and ought to be prohibited from doing so. The race should be perpetuated by the other quarter. Is it not about time to stop entailing disease, deformity, vice and crime in this world?

Let Spiritualism and Shakerism join hands and see what they can do for the salvation of the race. But in thus joining they need to incorporate the hygiene and the baptism of fire and water as it is used at the Home of Health.

Yours, for truth,
E. P. Miller.

MATTER AND SPIRIT.

ALL matter, so called, is spirit as much as ice is water. Matter is simply congealed spirit, or solidified ether and gases. Philosophers assure us that heat is everywhere, even in ice, but in a latent state or as a less active principle. Heat or fire is merely the indications of change, which is in degree proportionate to the activity and intensity of the change or combustion. Hence the heat that is required to fuse or melt one metal is cold compared with that which is required to fuse another.

These somewhat abstruse questions, we are glad to see, are beginning to attract the attention of many spiritualists, and with others that of Col. Olcott, who has lately published a book entitled "People from the Other World." A communication from his pen lately appeared in a Hartford journal upon these subjects, from which we make the following quotations:

"The philosophical chemist uses a balance so delicate that it will render sensible a weight of one-ten-thousandth of a grain, and yet no one could see the thing weighed. A metal in common use, not only in the shape of coin, but also in many branches of the mechanic arts—nickel—has recently been detected in the atmosphere, and it need not surprise us if in time every other form of matter on this earth is discovered to exist in sublimation in the air we breathe. As science marches apace the secrets of nature will more and more yield themselves to our search. What may be spirit, and what pure matter, where the one ceases and the other begins, I cannot pretend to say, for no man of science has hitherto pushed his experiments that far. If I might hazard a guess upon the basis of the progression of ultimates and the doctrine of evolution, I should suppose the point of juncture would be where pure matter had reached its last degree of sublimation, and spirit—God-descended and God-attracted—stepped downward to that union of which the product is man.

I can say one thing at any rate (and I think I am the only one who can, up to the present moment), I have weighed what we call "spirits," upon a platform scales, as I would a bar of steel, and, moreover, at my request they have caused their weight to vary about forty per cent, in ten minutes. How they do this I do not know, but they made their evanescent bodies, in the first place, by concentrating and making visible and ponderable invisible atoms from the atmosphere by an effort of will, and then, by a further voluntary effort, threw off as much of this matter as was necessary to poise the beam of my scales at the lesser mark of weight."

Certainly, "every form of matter on the earth" exists in a state of sublimation in the atmosphere we breathe. Every mineral substance grows, which has been satisfactorily proved by examining and working old and long deserted mines. The Lake Superior copper mines bear unmistakable evidence of having been worked many thousands of years ago, by an extinct and forgotten race, the mound builders; and where they had evidently well nigh exhausted the ore, the miner now finds copper in abundance; which for unknown ages has been accumulating by growth or aggregation from the surrounding atmospheric elements, where not only copper and nickel exist in sublimation, but gold and silver, as well as all of the sixty odd primaries or basic metals, that float about in a state of sublimation. Gold has been detected in sea water, also.

From this sublimated strata of matter which surrounds this globe and presses everywhere upon it with an inconceivable pressure, the earth is continually aggregating in bulk, and instead of having been made in six days, or in any specified period, it is not yet made, but is yet, as it ever has been since its birth into the great family of worlds, still growing and enlarging and increasing its outward crust. Each successive growth and decay of vegetation is but adding to the bulk of the earth and the fertility of the soil. For vegetation or vegetable matter is not, as is generally inferred, drawn or extracted from the earth. This truth is daily verified by putting earth into pots, boxes, tubs and other vessels, in which flowers, shrubs and even fruit and vegetables are raised, and yet it is evident that the earth never loses a single grain. They who doubt this truth can easily try the experiment by planting a pumpkin seed in a small pot or tub of earth and note the result.

As we observe the ascending scale and progress of animal existence we note the fact that all animal bodies are composed and formed from the surrounding elements or atmosphere, partly from the absorption of vegetable matter taken into the stomach in the form of food, but mainly by direct absorption from the atmosphere just as the vegetable grows. It was not preposterous, therefore, for an ancient inspired writer to say "all flesh is grass."

The body is not the real man or real woman. No one ever sees the real man or real woman, which is the essence or spirit, and it is self-evident always existed, aggregating to itself a body according to the mobility of chemical law and action upon the imponderable elementary substance existing in what is flippantly termed space; and which in time being better understood, or by progress being enabled to act more freely and directly, the spirit will be enabled to materialize and dematerialize a body for the occasion at its will and pleasure from the surrounding elements in sublimation, from whence it is apparent to every reflecting mind all animal bodies are evolved. Viewed in this scientific or natural light, spirit materializations appear no more mysterious or miraculous than the formation of our every-day bodies or other aggregations in nature. In fact it would be a mystery if it could not be done, since the human mind can conceive of no limitation to the power of materialization and dematerialization of matter. Spirit materialization, therefore, becomes a natural and unavoidable sequence in the order of progress on this planet, as well as upon all others; since nature's laws are universal, applicable alike to all worlds and all time.

Kingdom of Heaven.

WATCH.

How very expressive and rich in significance is this little word. It is, verily, a photograph of thought;—a living, breathing picture of actuality, and an indispensable attribute of the Christian, Shaker life. The soul should vigilantly guard its spiritual interests. Watching is its picket guard, its beacon light, its fog bell, giving timely warning of approaching danger.

Chastity of body and purity of spirit—inseparable adjuncts of a Shaker's life, and blessed fruition of the Cross—are obtained only by the strictest watchfulness.

Beautiful, among the fairest and rarest gems in our Father and Mother's Kingdom, will appear the souls of those who are unstained

by the sins of a generative life, who conquer passion and every animal proclivity; nobly triumphing over all physical weaknesses. These will be the Flowers of Heaven and the Glory of Paradise.

My dear young friends, to you is the attainment of this hope possible. Watch well your ways, your words, your thoughts, and guard your youthful innocence with the most jealous care. The reward is sure.

Years of deep suffering of soul and floods of repentant tears are not as useful to the spirit as a few hours of watching.

"What I say unto you I say unto all, watch." Never was this injunction more necessary than now. To no class of people was it more applicable. American youth and children can vie with the world in vitiated and abnormal appetites. They are impregnated at birth with an almost insatiable desire for excitement and unnatural stimulants. Parents have, indeed, great need to watch.

The world seems aglow with pleasure, full of sweets and bliss. Glittering charms of the wanton gild a false life; music and poetry in beautiful cadences delect joy's never actualized, and the brightest talent of earth's most gifted ones is prostituted to the basest of purposes. How powerful their influence thousands of poor suffering souls can sorrowfully attest. The vile literature which floods the nation is a curse of immense magnitude. The abominable trash is sapping the spiritual life of our young people at an alarming rate. Sound the tocsin of alarm from ocean to ocean, and let us equip for a fierce battle with this monster of iniquity. Let every Christian parent and every lover of virtue unite in a universal and overwhelming protest against this nefarious traffic for lucre. Let us, above all things, keep the plague from our households, and from contact with our darling ones. Watch! ye guardians of the nation's hope, watch!!

Thomas Smith, Canaan, N. Y.

PITTSBURY, 21st February, 1875.

To TIMOTHY RAYSON:

Respected friend—Yours of the 14th inst., was duly received and I offer a few words in reply. I had previously read in the *Tribune* of your great misfortune and that with feelings very different from what I generally experience in such cases, for though yourself and friend Fraser make the total of my personal acquaintance with Shakers, yet from you I learned that a great many of your distinguishing characteristics are identical with those eccentricities of thought and feeling, which, in a measure, isolate me from my kind, even while living, and necessarily in some degree acting with them, and as "a fellow-feeling makes us wondrous kind." I read of your misfortune as if I had had a direct personal interest in it, heightened probably by your very recent visit to us.

When a calamity of like nature overtakes the great trading communities as the Chicago and Boston instances, generally in a great measure the result of recklessness and selfish greed, though the suffering may be great even among those not involved in the guilt, yet I am prone to forget the individual losers, and regret mainly that so much of the accumulated results of labor has been swept away which can only be made up by the renewed exertions of the already over-worked toilers of humanity, but when the like happens to a community striving to live on the most just, correct and brotherly principles, though the resulting suffering may not be proportionately so great, yet as it is much less likely to have arisen from carelessness or other preventable cause, the sympathy is also for this reason naturally greater, and though the great multitude of haphazard lovers may affect to laugh and even sneer at what they choose to call eccentricities, yet after all, they are fully sensible of your worth as public examples, and, whatever may be said of "total depravity," I think mankind as a whole are more naturally disposed to sympathize and assist in calamity, than to laugh or rejoice at it.

But when the thing has happened what next? One of the most profitable practices of my life has been a careful mental registration

of mistakes and shortcomings of whatever nature or kind, always emphasized in proportion to the resulting loss. To remind you of this principle would be indeed "Carrying coal to Newcastle." Nevertheless it is well when we count up what we save from such wrecks, not to forget the value of experience, no inconsiderable item to those who have wisdom to act upon it.

Accept my worthy friend, for yourself personally, and also convey to your community as a whole, the expression of the sincere sympathy of myself and other friends in this place, also my thanks for the two papers you sent me, which I read with great interest. I had also a little pamphlet from friend Fraser, and would like to write to him, but in common with most working men, writing is slow and painful work for me, so be pleased to renew my respects to him when you write.

The weather continues very severe here and water pipes nearly all frozen, and a famine imminent.

Hoping for your friendly visit when you next have occasion to be here,

I am, sincerely yours,
James Law.

THE ADVENTISTS AGAIN DISAPPOINTED.

THE Adventists of Chicago, after making their own interpretation of the Book of Daniel, fixed upon Monday last at midnight for the end of all things here below, and the coming of the Son of Man. They gathered to the number of nearly 200, in their accustomed place of worship, where the day was spent in waiting and suffering annoying visits from unbelievers. At night they sought a secluded hall, where the ceremonies of feet-washing and eating the paschal lamb were observed. With the approach of evening came a thunderstorm, during which the skies were filled with a peculiar yellow light, giving temporary hope and courage to the Adventists on the appearance of the promised sign from heaven. After the fulfillment of their services in the hall, the company knelt, awaiting the coming of midnight and the hour of triumph. The early hour came, but the solemn ticking of the clock continued, and the darkness of night gradually melted into the light of dawn before which the hopes of the self-deluded band vanished. Slowly and sadly they wrapped the mantles of earth about them and stole quietly away; let us hope to learn that "the Kingdom of Heaven cometh not with observation."

In what respect do these consistent Adventists differ from their inconsistent Orthodox Critics? Both read and understand the Scriptures as the very Word of God. All Christendom—Catholic and Protestant—looks for the Second Coming, as do these Adventists. In all respects they are at one, except that the Adventists set the time of the end in their own days—just as the Shakers have done. The latter differ from them all, in the manner, and are living in the fruition of the Kingdom of Heaven.

Editor.

DUTY.

Remember your duty to God,
Though sorely afflicted you be;
Not through fear of the rod,
Nor yet because danger you see.

Remember your duty to man—
Your Brothers and Sisters on earth;
The surest of ways that you can
Prove your claim to a heavenly birth.

Remember your duty to do,
As well as your duty to know;
Talk may be well—prayer is, too;
But add to them works, and keep low.

The true "faith which worketh by love,"
Has no need for fear of the rod;
Our duty, below or above,
Will lead us in safety to God.

John Whiteley.

SHIRLEY VILLAGE, March 14, 1875.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

CONTRAST.

In ancient times there was a marked contrast in the practical lives of the Epicurean and Pythagorean philosophers. The former were extreme in devotion to pleasure derived through the medium of external bodily senses. The latter were extremely ascetic, renounced every thing worldly and self-pleasing, devoted their lives and energies to the cultivation of their spiritual faculties, and counted no sacrifice too great, to secure divine favor.

If we bring down the history of those ancient philosophers, and place it side by side with the history of modern philosophers, we find a large class of Epicurean, and very few of the Pythagorean type.

If history speak truly, some who were contemporary with Jesus and the Apostles, were stern in self-discipline, pure in morals, philanthropic in works, and religiously devotional in their feelings.

It is related of Apollonius, an admirer and follower of Pythagoras, that to prove himself worthy to be called a self-conqueror, he subsisted entirely on fruit and vegetables, drank water only, would not marry, and took a vow of silence which he preserved unbroken five years, during which time he accumulated a large amount of spiritual wisdom and power; not only learned how to command and govern his own spirit, but to exert a controlling influence over others in the same direction. While he was affectionate and gentle in his manner, judicious in his counsels, he was powerful in reproving sin and vanity, which he never failed to do when opportunity offered. His power consisted in having conquered those things in himself. How much we stand in need of such philosophers in our own time, who will both practice and teach.

The doctrine of the trinity, vicarious suffering and atonement, that was decided by the learned Bishops of the council of Nice in the fourth century (who happened to be more powerful than their opponents), lifted the weight of responsibility from the professed followers of Jesus, and Christianity (so called) has grown more theoretical and less practical, until the present time.

If the philosophers of the nineteenth century, instead of spending their energies in admiring Jesus and lauding him with praises in word and song, while in practice they deny his teaching and put him to open shame, would bring their wisdom and knowledge to bear upon all the transactions of daily life, in public and private, would they not by so doing exalt their own characters and help to elevate others? Jesus exalted himself by the practice of virtue, laying down the natural life and taking the higher spiritual life. In that way he was "lifted up" and became an example to others.

Some of the oriental polytechnic students, who were familiar with the history of Jesus, said "Some great and good Spirit descended upon him at his baptism, and united with his soul. Thus he became Jesus the Anointed, or Jesus Christ." By co-operating with that good Spirit he was "lifted up," and drew others unto him, and helped them to be better

and purer in morals and more spiritual in their aspirations.

We need the kind of philosophy to-day that will result in chastened thought and purified imagination; a philosophy that will lift the soul above morbid sensibilities, selfish loves and affections and sensual deeds, make us Christ-like, and cause us to feel the power of the "new commandment" which he gave to his disciples when he walked with them in mortal form, "Love one another as I have loved you."

Then Science and Religion, bound together by indissoluble ties, will march hand in hand and keep step with the music of the higher spheres. Thus a "new earth" will be formed, wherein the righteousness which belongs to that Order, in a rectified condition, will dwell; and it will be tributary to the new heavenly Order, which will be as a garner to receive the ripened grain of the earth—those souls who have progressed beyond the natural, generative order—the seed plane—and are ready for the visitation of the harvesting angel with the sharp sickle, to reap them from that field and gather them into higher, broader fields, to work for and with the angels, in replenishing the heavens with resurrected souls.

It occurs to us that many of the philosophers and learned divines of our own time might study the ancient *Vedas* with profit to themselves and for the benefit of the people whom they profess to guide and teach, if they would make practical application of many truths therein contained. All nations have had their standard of faith and morals; and when we lay aside traditional education and prejudice, we shall be willing to look fairly at every thing within our grasp or vision, and as far as we are able, accept the true and reject the false. The Veda asks "Of what use is it to seek corporeal pleasures? The inhabitants of the body are cupidity, anger, desire for wealth, envy, sadness, disappointment, hunger, thirst, disease, old age and death. Of what use then to seek pleasures through the body?"

"Through strict veracity, uniform control of mind and senses, abstinence from sexual indulgence, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries, freed from passion and sensual desire, can approximate. God is the final refuge of all who are firm in virtue, who do not destroy their own purity. There is nothing desirable but the Science of God. To be attached to material things is to be chained. To be without such attachment is to be free!"

Who will say that the above scripture, if considered and practically applied, would not benefit the people of the nineteenth century? Do we hear voices saying "Look unto Jesus as the author and finisher of faith?" Then we reply "Faith without works is dead." Jesus, for the joy that was set before him, endured—took up—the cross and despised the shame." Let us do likewise.

VENTILATION.

I AM so pleased to find a paragraph in the (January number of the SHAKER AND SHAKERESS, dated 1875,) treating upon ventilation, that I am quite solicitous that the writer continue the subject, until its importance is fully realized, by those to whom it is addressed.

The paragraph to which I refer, embraced fifteen lines only. In my view, fifteen columns in favor of proper ventilation, would

hardly be too many to be devoted to this subject, (provided each of these could be rationally studied,) to combat, or arouse the giant of public indifference, in this respect.

Should there not be some further means used to disseminate this phase of gospel truth, and some more efficient methods taken to help the public to rightly estimate the amount of physical suffering induced by breathing impure air?

Without any doubt nine-tenths of the colds experienced in these northern United States, with their train of unaccounted ills, owe their origin to non-vitalized air.

Dr. Jarvis, in his Practical Philosophy, tells us, that we spoil for all purposes of inspiration, about four cubic feet of air per minute; and also, that seven feet is necessary for the maintenance of healthy inspiration!

How long then, we shall be content, (in the face of Science,) to subsist daily upon an atmosphere laden with poison; or, how long we shall be willing to "die daily," for want of breath, are questions to which I find no solutions given in any of the Scientific Reasons why, extant; I, therefore, trust that you will pardon me for referring them to you.

By using the word subsist, I mean what an eminent British writer once suggested, when he stated that "man subsists on air more than upon his meat and drink." This may not be literally true in all cases, but if we inhale a pint of air at a time, a hundred thousand times in every twenty-four hours, we must receive into the lungs every day about fifty hogsheads of this fluid, which should be considered a generous "bill of fare" at least.

Dr. Griseom, also, enjoins upon us to return thanks to God for the air we inhale, eighteen times a minute, as well as for the food we eat three times a day, since without the former, the latter would be useless.

Philosophy assures us it is estimated, that there is an ocean of air forty-five miles in height continually encircling our earth. This fact alone, proves to me that air was intended for the most liberal use. Anatomy, again, presents the fact that the healthy human lungs are capable of holding a gallon of air, especially, when the six hundred millions of air-cells which they contain are fully inflated, and further proves that pure atmospheric air is not only one of the greatest blessings ever bestowed upon physical life, but that the Divine Master-BUILDER created ample reservoirs for its reception.

This array of facts may be more interesting to me, than to my friends; for, having given some attention to singing as a mode of worship and a vocal exercise, both in public and private, and having so often realized the necessity of breathing pure air, I am prepared to state that of all the inconveniences inflicted upon professional singers and speakers in public, none equals the exclusion, or the non-admission of pure air, when engaged in these efforts.

I look upon it as a species of torture which a system of civilization that builds air-tight school-houses and churches is willing to tolerate, and of which the savage tribes are innocent.

According to Dr. Charles A. Guilmette's Vocal Theory, "Voice is breath made vocal, and pure tone the essential element of all music."

Does it not follow, therefore, that the vocalist is unable to manufacture pure tones out of impure air?

We, who profess to be true Shakers, strongly advocate, purity of thought, of heart and life, believing that from purity alone proceeds that "Cleanliness which is next to Godliness." In view of this profession, therefore, ought we not to strive to maintain as much as is practicable, an atmosphere comparatively pure, in every apartment, and especially in our public halls dedicated to divine worship? An atmosphere out of which pure thoughts are molded and holy aspirations rise.

It is my belief that the mind and body are so intimately connected that the former is very sensibly affected, oftentimes, by the condition of the latter, and that the mind, fettered by physical suffering, rarely acts up to its highest conceptions of Godliness. From this

I infer, that no physiologically enlightened mind, can worship God in an illy-ventilated Church, with that singleness of heart, and freedom from earthliness, that he ought.

In conclusion, let me add, that, perchance I may have expressed some views which do not exactly accord with those of a higher religious experience, yet what I have stated is a part of God's truth, to my understanding.

I have so long meditated upon this subject, and found so much more real satisfaction in studying the Laws of Ventilation, and the Art of Breathing, than I could possibly realize, in studying the Laws which pertain to Generation and its belongings, that I have often heartily wished that some of the able writers and speakers of the "Present Age," would treat the former subject with as much fairness and liberality as the latter has been treated, during the last forty years.

Would they do thus, I venture to predict that one-half the "ills that flesh is heir to," would speedily fall in disrepute. And if Physiology, as a study, could be placed within reach of every pupil in the land, instead of insipid novels, and the Laws of Hygiene practically enforced by parents and teachers, not only health of body would be secured, but that rare mental quality *Common Sense* would everywhere prevail.

Asenath C. Stickney, Shaker Village, N. H.

DAWN OF A NEW ERA.

MATERIALIZATION is among the beautiful and important wonders of our day. But what is it, and how produced? As yet there is no definite answer to these questions. The vague theory, that spirits draw material from the mediums and circle, out of which to fashion tangible bodies, clothing, etc., must be proven before it is accepted; mere belief is not knowledge, and skepticism is not investigation.

The doubting mind of Washington Irving's Governor Vantwiler, could not see through the clouds of tobacco smoke, the railway upon the land, nor the telegraph beneath the ocean, yet the achievements of science were still advancing toward these culminations; and though skeptics have been wrapped in the smoke of their egotism, spiritualism has steadily advanced to its present point of importance.

Before the inventor Morse ticked messages from city to city, from continent to continent, communication was opened, upon a similar plan, by dwellers in the Spirit World, with dwellers in this.

If you give a magnet nothing to do, it will lose its power; and so with the organs of the head. Cramped reason, flagrant combativeness, and a weak, ghostly ideality, made up the Trinity of Protestantism, by which *Spirituality* was branded, and sent into the society of marvelousness, to find her abode with the simple and ignorant.

This was the last act of the old monarchical Church and State. But in the new Republic—the system of School and State—the scars and distortions of ages are measurably outlived; and now the inhabitants of the earth may learn righteousness; for the lightnings lighten the world.

We must not ignore nor transgress the laws that govern materialization, any more than we would ignore or violate those which temper the sun's rays. The most familiar things with which we are acquainted are dependent on conditions. One person may see with the naked eye distant and small objects, while another can only enjoy that degree of vision through the aid of glasses. From the lonely ship voices can be heard for miles over the tranquil star-lit waters, while amid the roar of the tempest, or the density of the fog, they are inaudible, or husky, even on her own deck.

If the high winds of human contentions and the simooms of sandy or earthly individuality, are likely to extinguish the beams that are just breaking upon us, it is needful—for a time at least—that they should be shaded by a cabinet, and that the contending minds be harmonized by even such "music as charms the savage." We differ as one star differs

from another; but we each have a place. Like the metals in the mine, we differ; some of us resemble the load-stone, while others are similar to the iron which is capable of being suffused with its magnetic power.

We need to patiently learn the lessons of life eternal. Astronomy tells us that a common-sized man, removed to the surface of the sun, would weigh between two and three tons; because a bulk weighing here one pound would there weigh nearly thirty pounds, so great is the sun's power of gravitation. May not a spirit that weighs here fifty or eighty pounds have in its own home a weight appropriate to its dimensions?

We readily avail ourselves of the dark telescope and microscope, when we seek knowledge of the vast and minute works of the Creation; but we do not imagine that the darkness has materialized the stars—that the sunlight can extinguish them—or that the animalcula draw their existence from the glass which reveals them any more than we think that the friends and furniture in our room are composed of particles emitted from the lamp which brings them to view.

What we call materialization is, perhaps, only the result of conditions, which combined, present to us the "bodies celestial," and make visible the unseen. Our intellectual faculties are enhanced by natural science; but where is the science of the soul? The morning stars may continually sing together, and the whole Universe pour its grandly varying oratorio into the ear of God; but we are deaf; the shining vault holds for us only silent stars, and the bright sunlight only an empty void. Through the atmosphere of our earth, we perceive sights and sounds, and may not the atmosphere of a clairvoyant, or a number of clairvoyants, become so strengthened, and expanded, as to visualize the spiritual beings around us, and to reverberate the music of the spheres?

Cecilia Dwyer, Mt. Lebanon, N. Y.

FUNERALS AND FLOWERS.

ONE impressive feature of the Shaker reformatory system is the mode of conducting funeral ceremonies.

In times of extravagance and folly, it is refreshing to find one nook in the World, reserved for those who prefer unostentatious ways of journeying through life.

Believer's faith—growing into knowledge of the translation of the living entity of mortals, to a Spiritual state of existence, losing no mental qualification gained by Earth experience—gives a freedom of thought and action between those just departing therefrom, and those performing the last acts of kindness in smoothing the passage to their prospective home. There is neither the reward of Heaven, nor the punishment of Hell to distort or torture their minds by uncertainty concerning God's rewards or penalties; but a clear consciousness of one's own right or wrong doing, day by day, causing the spirit to render its own verdict of happiness or misery.

As life's burdens are borne with a reference to the Soul being moulded by its present surroundings, every incentive is given to a true Believer to enable the living acting part to progress—to travel from ignorance to knowledge; and to become enlightened according to its desires.

In the outside World, circumstances often tend to demoralizing ways and fashions; or to lose cast in society, which few have the moral stamina to meet.

In united body, a few determined souls have passed beyond the bounds of popularity and worldly reputation, especially in regard to interring the dead. They practically discard all display of silver mounted coffins, conveyed in an elaborately finished hearse, ornamented with white or sable plumes, denoting age and wealth of the poor perishing remains. Nor do habiliments of grief, of latest style, have to be procured by a rational Shaker, knowing that the spirit needs no mockery of sorrow at its departure. Sincere affection will not resort to external trappings as a manifestation of sorrow.

In plain coffin, the lifeless form, clad in fit-

ting garment, simply fashioned as when worn in every-day life, rests its head as peacefully, as if clothed in the finest fabric, with kid gloves, and costly slippers, merely to feed the pride of the living. At a plain Shaker funeral, we see no display of ministerial oratory to eulogize the dead. Gospel brethren and sisters—*true hearted friends*—give expression to feelings of love and affection, as they well up in their hearts, speaking of the good deeds and worthy examples of the deceased brother, or sister, as they have mingled in familiar intercourse in home duties and pleasures, also of their travel and toils together, in the spiritual work of redemption.

The foregoing simple exercises, together with the hymns and sacred songs, on such occasions, mostly known by the departed one, can but buoy up the freed spirit to continue in good works, and become more and more worthy of the endearing remembrances of kindred friends on earth, strengthened by the laws of attraction to return, and reveal the knowledge of spirit power, to help the weary and faint-hearted to more exalted attainments; while they continue to progress in the life beyond, and by an increase in truth, overcome all errors committed while in this rudimentary life.

While I am an admirer of the plain and unpretending manner in which obsequies are performed by Believers, I would like to advance an idea, which to me seems rational. I am young in the faith, and have not had an opportunity of getting very deeply baptized into the spiritual work; I cannot understand how the introduction of flowers, at Believers' funerals, would detract from the simplicity of their burial rites. Flowers are the loveliest specimens of Nature's works; and it seems to me that at such seasons they might be used to profit. They are sweet emblems—given for man's spiritual culture—and it is well ever to have an eye to the beautiful and good, in all the relations of life. Those gems of Earth's production, surround the soul with refined atmosphere, guiding the mind into higher channels of thought; even as harmonious strains of music subdue the ravings of a disordered brain.

Annie Dwyer, South Union, Ky.

REMARKS.

Allow me to suggest to my new sister Annie, who has quite recently been gathered from the broad expansive plane, where pleasure seeking, in outward external things, is the chief desire and aim, that if the flowers of Earth are beautiful, fragrant and refining, are not heavenly flowers more so? Would it not be a desirable and beautiful attainment, to become so thoroughly spiritual and inspirational, by holy living, that all the senses be sanctified, and we enabled to see Angels, hear them sing, walk with them in the celestial gardens and cull the flowers which never fade? If we become thus ethereal, when our Gospel friends pass on before us to their home in the spirit spheres, we will be so closely allied to them that there will be a harmonious blending of spirit with spirit; and natural material things, pertaining to earth life, however good and true in their proper place, would not enhance the pleasure and worth of soul communings. The glory of the terrestrial is one thing, and the glory of the celestial another. ED.

THE CHRISTIAN LIFE.

How good and pleasant it is, when the toils of the day are over, to feel that we have striven, to the best of our ability, by faithful performance of every duty, to honor and glorify God and benefit humanity. Then no bitter reflections follow on account of misspent time. No harsh or unkind words suffered to escape our lips, will rise up to reproach—to sting the conscience and bring remorse. The evening of a well-spent day is calm, the meditation serene and the repose peaceful and unbroken.

When, on bended knees, we give thanks to God for blessings received, we can also with confidence ask a continuance of the same through the medium of angel guides, for obedience to Christian principles brings souls into

harmony and communion with angelic beings. Through their ministration we receive strength, are inspired with holy thoughts and feelings, our hearts are filled with sweet melody, and we are led to sing

" 'Tis joy to walk in Wisdom's way,
Her laws and precepts to obey."

When thus exercised, worldly pleasures seem valueless, effete, and lose their hold upon the affections. However severe the trials and sorrows of life, as we sail upon its stormy sea, our Heavenly Parents will guide the Bark, order all things aright, and bear us safely over the billowy deep to the voyager's blissful home of rest in that haven where the raging winds of passion never blow, where we can drink to fullness of Christian love, of which we have a foretaste here.

True Believers in Christ exemplify their faith by works, and let their light shine brighter and brighter as they practically grow into the true, leaving all that is false. Such constitute a *Living Body*. If we become members of that Body, our conceptions of God—of Truth—will expand, grow broader and deeper. The divine life will become our element in which we live, move and have our being. All darkness will flee before us, and suffering, the product of sin and wrong doing, with us will cease. Then like Jesus, our elder Brother, we can say "The prince of this world cometh and hath nothing in me." Like him, we shall overcome the world, and like him, "triumph over death and the grave." "The sting of death is sin." The *grave* over which we need to gain the victory is the love of the world in our own hearts.

The human heart is the receptacle of evil thoughts and desires, which, if unrestrained and unsubdued, swallow up and entomb all the nobler faculties of the mind and hold the soul within its walls, which was justly described in olden times as the "chambers of death." From this sepulchre of sin and sensual pleasure, the desires, affections and powers of the human soul need to be emancipated, resurrected, by coming into Christ, receiving his baptism. Then, like him, we shall triumph in victory, and appear in the glory that fadeth not away.

Joanna Randall, Shirley, Mass.

BELOVED ELDERESS ANTOINETTE:

Having enjoyed the luxury of feasting on the savory contents of the excellent paper, SHAKER AND SHAKERESS, I think it but just to try to render something to add to its columns.

I have been much edified in perusing the soul utterances of my dear Gospel Brothers and Sisters who have thoughtfully contributed to the union feast, and would express thanks to every one for the same.

I was specially interested in reading the beautiful production from the pen of that consecrated "Mother in Israel," Eunice Bathrick, in the May number. Such breathings diffuse spiritual life and true soul inspirations which must do good, having been produced from long experience in the blessed higher life. May we aim to copy her living example, and heed her wise exhortation to "Zion's daughters," thus preserving the unity of the spirit, and be able to do good and help others less favored.

Abundant thanks to the managers of the SHAKER AND SHAKERESS for your evident pains-taking to gather and prepare wholesome food, not only for the immediate guests who have been called in to sit with you at the table in a spiritual order, but for the multitudes as well—those who are still on the earth plane.

May you be blessed and strengthened in your arduous duties and many burdens in the labor of enlightening souls, and opening to their understanding the distinction of the spheres, earthly and heavenly, and how to attain unto the latter, is the sincere and earnest desire of your sister.

Marcia E. Hastings, Canterbury, N. H.

A PASSAGE in the Turkish Scriptures reads as follows: "Take care that your final accounts shall be settled before you die. Undergo here your indictment and your trial. Pass on yourself just sentence and punishment. Then will you pass into the future without further chastisement or fear."

BEAUTIFUL DAY.

Night's silvery stars melt in morning's soft blushes,
Her dark spectral shadows glide noiseless away,
While nature, enwrapped in her deep silent hushes,
Awakes to the call of the beautiful day.

The light-hearted songsters mount upward in gladness,
And trill their sweet music all blithesome and gay.
What heart could respond with a feeling of sadness?
For joy crowns the beautiful, beautiful day!

The sun glides the crest of the forest-clad mountain,
And brightens the vale where the early mist lay,
From woodland and meadow, from streamlet and fountain,
Come voices of welcome to beautiful day!

From flowers, the honey-dew fragrance ascending
Is wafted along by the breezes at play;
Creations of beauty around us are blending
In praise of the glory of beautiful day!

We gratefully share of life's bounties external,
Which come like a day-dream, nor yet come to stay;
But still look beyond to that region supernal,
Where beameth forever a beautiful day!

The forms we are wearing, the scenes we're beholding,
Are subject to change and the blight of decay;
But germs of the spirit, God's light is unfolding,
To bloom in eternity's beautiful day.

Martha J. Anderson, Mt. Lebanon, N. Y.

LOVE.—There is great power in love. Addressing his disciples, Jesus said, "As the Father hath loved me, so have I loved you; continue ye in my love." He was moved by this spirit of love when he said, "Be of good cheer, I have overcome the world." He overcame the world in himself by energy of spirit; he wrestled against the temptations which were presented to him, and contended with principalities and powers, and spiritual wickedness in high places; and by love to God, to truth and to humanity, he conquered the powers of darkness, and left an example that we all can safely follow.

He was not content merely to love those who loved and honored him; but he learned to "love his enemies, to bless those who hated and persecuted him, and to pray for those who despitefully used him." So strong was his love to righteousness that he laid down his life in its defense; and all who find a true joining to Christ as the Head of the Church, must live as he lived, bear the same cross of self-denial, rise into the divine life and become one with him, as he became one with the Eternal Parents.

Then, we shall so dwell in love that our offerings Godward will all be made in love. In love we shall serve and pray for one another and for all souls. Through love we shall intercede for the lost and erring, that God would send mediums to open the eyes of the spiritually blind, that they may behold the light of the truth, that the deaf may hear the sound of the everlasting Gospel, and be guided in paths of holiness and peace.

Rachel Sampson, Mt. Lebanon, N. Y.

SPIRITUALITY.—The Apostle Paul said: "To be carnally minded is death; but to be spiritually minded is life and peace." Those words are as true to-day as when spoken. So far as the mind expands to receive wisdom and knowledge from the Divine Source, so far does the soul incline to heavenly things, to drink of living waters, and to receive the treasures of immortality.

Life, light and love abide with the spiritually minded. In true consecration there is peace which the world cannot give. Earthly things, however beautiful they may appear to the outward senses, perish with the using, and pass away. Heavenly things abide forever.

THE sick squaw of a dusky chief in Washington Territory lately told her noble husband that she didn't think that she should ever feel any better unless he killed her doctor. This is a novel and startling view of medical matters, and interesting to the profession. The doctor was duly killed; and upon being tried for his murder, the chief was acquitted on the ground that he acted in defense of his wife's life! The doctors in those regions must feel a little doubtful about continuing in the business under such circumstances.

DIVINE EARNESTNESS.

THE Apostle Paul, in his stirring letter to the Philippians, said "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before." The soon succeeding words "Brethren, be followers together of me," would imply that the strongest wish of this devoted servant of Christ was to have those who had been attracted to the truth by the inspiring zeal of his testimonies awake to their highest duty.

To forget all things that ought to be forgotten. Their sins and errors had been confessed and repented of, as their first step in discipleship. There were many things in their past lives which it were better never to have learned, but which now must be forgotten; for all things were to become "new." Having thus dropped all needless incumbrances, what was the next duty? "Reaching forth" unto the better, higher and more spiritual; "press toward the mark," etc.

As runners for an earthly prize lay aside every weight and impediment, so must the winner of the heavenly state become inspired with a holy enthusiasm and a living earnestness to win the prize of the high calling of God in Christ Jesus, or become like Him.

Viewed outwardly, there was little or no success in his life; but what a glorious result was that when he could say "I have overcome the world." When that natural organism through which he was manifested had become so pure a receptacle that Satan could find nothing in it; that the pure unselfish doctrines which he taught had found their exponent in his life.

Certainly that life is most a benefaction which is most fruitful in good works, and has done the most to lighten the burden of misery which weighs so heavily on earth's groaning children. As a poet has so beautifully expressed:

"They whose great souls were great beyond compare,
They whose high Prophet brows did ever shine,
They who made earth most beautiful and fair,
Drank not while here of pleasure's purple wine;
But were content the cross and scorn to bear,
Enduring all things in a calm sublime;
And He who did the weightiest sorrow wear,
With noblest heart bloomed into the divine.
Then let us never murmur nor complain
When the night darkens and the icy rain
Of wrong and hatred beats around our way,
But joy that we "are counted worthy," so
With blessed martyrs toll to undergo
The hero labors, while the children play."

Not, we presume, that there should be no play, but that our souls should glow with so divine an earnestness that play would be impossible when the needs around required work, and that would speak its silent voice of reproof to our souls if we would allow ourselves to shirk the burdens of life.

If a soul should become wrecked on the dark strands of despair through our indifference, will not some accusing angel of mercy lower us into some *hell of condemnation* long enough to convince us that "inasmuch as we have done, or not done, it to one of the least, we have done, or not done, it to Him?" Nothing but the daily justice and purity of our lives can make us winners of that richest prize, a sweet, subdued and self-sacrificing love for God, manifested in our love for each other, until the human temple from which this light streams forth becomes beautiful and glorious, even though it be worn with the furrows of age, or otherwise "marred in the hands of the potter."

E. Webster, Harvard, Mass.

SCANDAL.—A woman confessed to a priest that she was guilty of circulating a scandal. He gave her a ripe thistle top, and told her to scatter the seeds, one by one, in every direction. She obeyed, and returned after her task was done. He then ordered her to go back and collect the scattered seed. She said it would be impossible. He replied it would be more impossible to gather up and destroy all the evil reports that she had circulated about others.

Blessed are they who walk uprightly and speak truth in their hearts. That back-bite not with their tongues, nor take up a reproach against their neighbors.

THE THRESHOLD.

CANAN, N. Y.

1. We stand up-on the threshold of an - oth - er world to-day; We wait with pa-tient spir-it, and we
 2. We read of sac-red mys-ter-ies en - graved on pa-ges bright; But view fair hea-ven ope - ning up

watch each-sun-set ray; We lin-ger in the val-ley, and la-bor while we pray, And scan Time's changing scroll.
 on our in-ner sight; We feel its love im-mor-tal, its glow-ing beams of light, Nor aught of dark'ning gloom.

'Tis joy to know that ev'-ry day brings heaven near - er earth, That we are leav-ing all its scenes of gross and sin-ful mirth,
 To-day we live in har-mo-ny with Wis-dom's rich in-crease, To-mor-row brings its hal-lowed life, and prom-1 - ses of peace,

That we are seek - ing pro-gress in the pure an - gel - ic birth. The glo - ry of the soul.
 And fu - ture pros - pects prof - fer us the joys that nev - er cease, Bright hope of fade - less bloom.

DISPENSATIONS.

Brightly a star over Bethlehem beamed,
 That shepherds and wise men discerned,
 And followed with gladness, till over a child
 Its glory effulgently burned.
 Born of the highest unfoldment of law,
 Prophecies grand in his life to fulfill,
 From faith and obedience the power to draw,
 To be the earth's Saviour through God's holy will.
 When the meek heart sought the Jordan baptism.
 Where was an outpouring of heavenly love,
 The spirit of Christ to Jesus was given —
 The pure, holy spirit, in the form of a dove.
 Now was commencing a New Dispensation,
 The Father revealed in the Son,
 A High Priest who show'd a lost world salvation,
 And taught how its prize must be won.
 He liken'd the kingdom of God to the mustard,
 The smallest among the small seeds,
 And showed how the increase of life would ex-
 pand it
 To come to humanity's needs.
 He likened it also unto the leaven
 A woman concealed in three measures of meal.
 The laws Patriarchal, previously given,
 The power of the New Dispensation must feel.
 He taught on the mountain without peradventure
 To pray for the kingdom of God among men;
 He taught that they never that kingdom could
 enter
 Until of the Spirit they were born again.
 He gave them the cross as a means of salvation,
 For those who would rise from the first Adam's
 fall,
 And whose would follow in regeneration,
 Must hate their own life and relinquish their all.
 He noticed the gift of the widow's last farthing —
 'Twas all, in her penury, that she possessed;
 But more in His eyes than the rich man's great
 offering —

It showed her heart's effort to bless and be
 blessed.
 The Pharisees temptingly brought Him a woman,
 And cited the law that was given of yore;
 He put them to shame by the power above human,
 Then pardoned and bade her to go sin no more.
 Wisely He spoke to Samaria's afflicted,
 All irrespective of cast or degree;
 And many she called, for her soul was convicted
 That He was the Christ whom they wanted to
 see.
 When one much afflicted took hold of His garment,
 With faith, that through sorrow, had gained its
 control,
 He said to her, "Daughter, my peace I give to thee,
 The strength of thy faith hath indeed made thee
 whole."
 He came to the sick and dispelled their diseases;
 In mercy the leper and lunatic healed;
 Gave sight to the blind, and voice to the speech-
 less,
 And called back to life some whom death's hand
 had sealed.
 Among His disciples there was not a woman,
 Though Mary and Martha His gospel He taught;
 And many with reverence ministered to Him,
 And gifts from their substance most lovingly
 brought.
 The Spirit of Truth was the Comforter promised
 Unto the disciples, who could not yet bear
 The many deep things which he needed to tell
 them,
 That they for the kingdom might truly prepare.
 But when on Mount Calvary, painfully dying,
 He said to His mother, "Behold now thy son!"
 And to His disciples, "Behold thou thy mother!"
 Then was His life-mission finished and done!
 Thus was the woman oft blest by the Saviour,
 Though humble and low was her place;
 He knew that with man she would yet be anointed
 To work for the Order of Grace.
 The woman must be in the fourth Dispensation:

The gospel of Christ is for all;
 Her name must be raised from the old accusation
 Of being the cause of the fall.
 On woman the spirit of God has descended,
 And Mother in Daughter revealed;
 On the right hand she stands, in wrought gold of
 Ophir,
 Her heaven is no more concealed.
 The Bride and the Bridegroom that long were
 expected,
 Achieved the true Order of Grace;
 A Father and Mother, in the New Creation,
 Have brought forth a heaven-born race.
 The kingdom has come which the ancients long
 prayed for —
 The empire of Daughter and Son;
 And souls born again heaven's fullness inherit —
 The Lord's will on earth is now done.
 The Lord is beginning to shake every nation;
 Salvation the woman has won;
 In purity now she in Zion is dwelling,
 Where righteousness shines like the sun.
 The truth is established, in glory and beauty,
 And yet for an increase 'tis rife;
 The voice of the Spirit and Bride are proclaiming,
 Ho! come to the waters of life.

Hannah A. Agnew, Mt. Lebanon, N. Y.

OBITUARY.

CHARLOTTE TANN, April 15, 1875, South Union, Ohio.
 POLLY HARRIS, April 15, 1875, South Union, Ohio.
 HANNAH ADDISON, May 20, 1875, aged 85 years, North Union, Ohio.
 RHODA WATSON, May 21, 1875, aged 74 years, North Union, Ohio.
 LUCY FULLER, April 16, 1875, aged 62 years, Water-vliet, New York.